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ACCOUNT

OF THE EXAMINATION

OF THE

MUMMY OF PET-MAUT-IOH-MES,

BROUGHT FROM EGYPT BY THE LATE JOHN GOSSET, ESQ.

AND NOW

DEPOSITED IN THE MUSEUM IN THE ISLAND OF JERSEY.

COMMUNICATED TO THE SOCIETY OF ANTIQUARIES

BY T. J. PETTIGREW, ESQ., F.R.S., F.S.A., F.S.L., &c.

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MUMMY OF PET-MAUT-IOH-MES,

BROUGHT FROM EGYPT BY THE LATE JOHN GOSSET, ESQ.

Saville Row, Nov. 2, 1837.

THERE are few subjects within the range of archæological inquiry which present to us greater interest than that which arises from a consideration of the antiquities of Egypt, and particularly of those points which bear reference to the religion, the ceremonies, and the customs of the ancient Egyptians in connexion with the dissolution of the body, and the modes adopted to arrest the progress of decay. The reasons which induced them to take such extraordinary care in the preservation of the bodies of their deceased is, I believe, to be sought for in their religious opinions; and, it is most probably to be explained, upon their adoption of the doctrine of the transmigration of the soul. Upon this subject it is not my intention here to enlarge, as I have already treated of it in my "History of Egyptian Mummies." I am anxious, however, upon this occasion, to introduce to the Society an account of the examination of a Mummy, belonging to the Museum in the Island of Jersey, which presents to our notice some peculiarities differing from those which have been hitherto observed in the process of embalming. I owe to our respected member, my friend Sir George Staunton, intelligence of this Mummy, which was brought from Thebes by the late John Gosset, Esq. who travelled in Egypt in 1835 in company with E. Lane, Esq. the author of a most excellent work on Modern Egypt. Mr. Gosset died at Paris returning from his travels; and his entire collection of Egyptian Antiquities, consisting of several articles of great curiosity and interest, has been presented by his

father, Isaac Gosset, Esq. to the Island of Jersey, and has formed the commencement of a Museum, which promises to rise rapidly into distinction. In Mr. Gosset's Journal I find the following entry:

"*Thebes, May* 12, 1835. Several Fellahs, who may be called the resurrection men of Thebes, are in the habit of excavating for antiquities, which they sell to travellers in spite of the Pacha's monopoly and of his excavator, a Turk, who employs twenty or thirty boys constantly, but seldom finds any thing. A gang, composed of five, sent us word that they had found a tomb *untouched*, and said, if we wished to see it, we might come at night with one of their party. Accordingly Mr. Lane and myself went this evening. From the tomb we descended through a narrow, steep, and winding passage, into a small cavern hewn in the rock, into which we groped upon our hands and feet and found three Mummies. It was impossible here to open or examine them. We were covered with dust, and almost stifled going down the pit to the cavern, but delighted to see the manner in which the ancient Egyptians buried their dead. This style of Mummy is very ancient, being of the time of the Pharaohs; it is in two cases, each of which is beautifully painted, the first case not unlike the style of painting and subjects in the tombs, the top representing the ceiling; inside, offerings to Osiris, &c. Priests with leopard-skins, snake, jackal, and hare-headed divinities. A king's name upon a leather bandage, flowers of lotus, a garland, also a wreath round the forehead."

It appears that the Mummy, to the notice of which the present paper must necessarily be confined, was found in one of the western valleys, where Mr. Wilkinson tells us he saw a tomb bearing the name of Amunoph III. the King of the Vocal Statue; and which may fairly be considered as the most ancient catacomb hitherto discovered in those valleys. Colonel Oldfield, through Sir George Staunton, favoured me with a fac-simile of the paintings at the bottom of the inner case of the Jersey Mummy, which I am happy to lay before the Society, (see Pl. XIX.) and in which it will be seen there is a representation of the King Amunoph III. and beneath his figure cartouches, containing, in hieroglyphical characters, his name and distinction. From this circumstance it was not unreasonably conjectured that the Mummy might be that of the sovereign, although it must be remarked that the portrait or figure of the

sovereign is frequently introduced in Egyptian antiquities, serving merely to denote the period to which they belong, and not to have any special reference to an individual. Without an examination, therefore, of the hieroglyphics upon the cases, it was impossible to give an opinion as to the identity of the sovereign and the inclosed Mummy, and for this purpose, and to unroll the Mummy, I was invited to Jersey by my friend J. Hodges, Esq. The result of this examination it is now my intention to detail.

I found the Mummy inclosed, as described by Mr. Gosset, within two cases, highly ornamented and covered with hieroglyphical characters and mythological representations. These were of various colours and in high relief, being depicted upon a composition with which the whole surface of the cases had been coated. The cases were shaped in the human figure, with the lower limbs joined together. The arms were crossed, and the hands had suffered injury from being apparently sawn through, by which the emblems held by them were lost, but traces of their nature were visible on the cases, and showed them to have been the usual accompaniments of Osiris: the hook, or symbol of moderation, and the whip, or symbol of excitation. The face on these cases was painted yellow, and furnished with a long beard, somewhat turned up at the point. Lines of hieroglyphics in various colours ran in different directions along the entire length of the sides of the cases around them and across. They consisted of the customary addresses, and were as follow: 1. Consecrated to Re, lord of the upper and lower world; Atmou, lord of the two regions of the south land of Poni (?); great god, manifested in the solar abode, Osiris, who presides over the land of the West (Ement), lord of Abydus, revealer of good, regulator of lives; Isis, great mother goddess, mistress of heaven, ruler of the gods of Ement-Eri (?); . . . Nepthys, great sister goddess, regent of the abodes established to all the gods :—That they will give an abode provided with bread, flesh, fowl, utensils, clothes, frankincense, with perfumes (?) all other good things, pure libations, and all other . . . . . on the tables of lord of the world Ounophris, for the sake of the Osirian lady of the house (*name defaced.*)

2. That they will give abundance of bread, abundance of cordials, abundance of flesh, abundance of fowls, abundance of all other good things, pure, with all other . . . . with offering.

3. Oh! thou, my defender, Osiris, great god, lord of To-Eri (?), president of Abydus, investigator (?) of the heaven, lord of Neutchiu (?), king of the gods.

4. Oh! thou, my defender, Osiris, great god, lord of To-Eri (?), president of Abydus, investigator (?) of the heaven, lord of Neutchiu (?), king of the gods, regulator of the living . . . . before the other gods.

5. This is of Re Atmou, lord of the two regions of the south land of Poni (?), chief, great god, lord of heaven, manifest in the solar disk's abode, lord of worlds, restrainer of the Foreign Country, lord of the abode of Thoth . . . . . president of . . . . That they will give offerings of an abode provided with cakes, geese, oxen, frankincense, ... for the Osirian lady of the house, Priestess for Amon-Re, chief of the gods (*name defaced.*) (See Plate XX.)

These examples will suffice; they are offerings to the deities on behalf of the deceased, who in three places is designated as a priestess; and following the hieroglyphics having this signification, and in the place where the name of the individual ordinarily appears, a most careful obliteration has been made. This is clearly the effect of design, not of accident, for the varnish occupying the spaces between each hieroglyphical character that had formed the name was quite perfect, and the characters themselves had been literally *scratched out.* This circumstance tended to destroy the means of identifying the individual embalmed.

I have noticed an apparent anomaly—a yellow face and a beard. The female countenance is, I believe, without an exception always painted yellow or white, and the male red, on all cases and sarcophagi containing mummies. The beard is unquestionably a male symbol. How, then, are we to account for this singular combination? It seems to me that it may be solved thus: the yellow face denotes a female; the beard belongs to the figure of Osiris, who is judge of the dead, and president of that kingdom where the souls of the approved were to be admitted to eternal felicity; and Mr. Wilkinson, of whose acquaintance with the Egyptian mythology it is unnecessary for me to speak, says, that "every Egyptian after death was deified to a certain extent, but no one became a god; they merely bore the name and form of Osiris, a name applied in the same sense to *females.*" Men and women were thus both represented after death under the form and name of Osiris, never of Isis, as the late Dr. Young had conjectured. Osiris, Mr. Wilkinson supposes to signify, in his

character of judge, the unity of the deity, and to this unity, or original essence, man returned after death, but man collectively, and no distinction of sex was maintained after the soul had quitted its material envelope. All this seems to confirm the statement given by Herodotus, who, it must be recollected, in his account of the persons employed in embalming, says, "Εἰσὶ δὲ οἱ ἐπ' αὐτῷ τούτῳ κατέαται, καὶ τέχνην ἔχουσι ταύτην. οὗτοι ἐπεάν σφικομισθῇ νεκρὸς, δεικνύασι τοῖσι κομίσασι παραδείγματα νεκρῶν ξύλινα τῇ γραφῇ μεμιμημένα. καὶ τὴν μὲν σπουδαιοτάτην αὐτέων φασὶ εἶναι, τοῦ οὐκ ὅσιον ποιεῦμαι τὸ οὔνομα ἐπί τοιούτῳ πρήγματι ὀνομάζειν."—" There are certain individuals appointed for the purpose (*i. e.* embalming), and who profess that art; these persons, when any body is brought to them, show the bearers some wooden models of corpses, painted to represent the originals; the most perfect they assert to be the representation of him whose name I take it to be impious to mention (*i. e.* Osiris) in this matter."

Now the cases of the Jersey Mummy are in the representation of Osiris, and the beard is, I conceive, thus accounted for, and the Mummy belonging to them may fairly be considered as having been prepared in the very best mode of embalment. A greater difficulty, however, presents itself in the erasure of the hieroglyphics upon the cases; thus preventing all means of identifying the body as appertaining to the individual for whom the cases were made. Before I describe the Mummy, I shall say a few words upon the cases. They are of sycamore wood; and, from the style of painting with which they are ornamented, may fairly be considered as belonging to the time of the sovereign Amunoph III. depicted within them. Amunoph III. was the son of Thothmes IV. and lived two hundred years before the Trojan war. He reigned 1430 B.C. which is twenty-one years after the death of Moses, and sixty-one years posterior to the Exodus of the Israelites; so that the antiquity of the cases is very great. Interiorly and exteriorly they abound with figures of the Egyptian deities: to describe these would demand an entire essay on the Egyptian Mythology; they bear relation chiefly to the deceased, figured as Osiris, and the deities through whose intervention or intercession her admission into the mansions of the blessed was hoped to be obtained. Within the inner case or coffin was a lid placed immediately over the body of the Mummy, representing a female without any beard or Osirian character, and having a line

of hieroglyphics running down the centre, but containing no name. Upon removing this lid, the Mummy in its bandages was brought into view. It measured 5 feet 5 inches. Around the head was a garland composed of acacia and bay leaves, and the leaves and flowers of the lotus; these were strung together with much taste. Over the whole upper surface of the Mummy similar bands of leaves and lotus flowers were distributed, and a long leathern bandage, or fillet, measuring three yards and a half in length, and about one inch in breadth, extended across the shoulders, and was passed across the back and over the breast and body. At the extremities of this leather belt, which was of a red colour on its outer side and yellowish within, there are the remains of some figures which have been stamped upon them; but which time has too much obliterated to be now decyphered. They appear, however, to be the figure of a king having his cartouche over his head, probably containing his name. This was the case with the Mummy of Natsif-Amon, who died during the reign of Ramesses V.; opened a few years since at the Leeds Institution, and specimens of a similar kind are to be seen in the new Egyptian Room at the British Museum.

The outer bandage of the Mummy consisted of a fine linen sheet folded double and laced up at the back with a narrow strip of the usual mummy cloth. Beneath this wrapper were many successive layers of rollers usually not exceeding four or five yards in length. One, however, measured six yards and a quarter, and another twelve yards. They varied in size, some being much broader than others, and several of them were fringed at their extremities, and had borders, principally of a blue or green colour. Having removed upwards of fifty of these rollers, upon which I only found rudely figured, not in ink, but apparently with charcoal, a vase of libation, and a representation of the sacred Eye, I came to a second sheet extending over the whole of the body from the head to the feet. This was covered with a coating of asphaltum, which it was necessary to cut through to arrive at the Mummy, and appeared to form the division of the layers of the bandages. Dividing that part over the breast, I discovered the representation of a large scarabæus in baked earth, having been dipped into some vitrified mixture which gave to it a most brilliant green colour. This measured two inches in length and one inch and a half in breadth. Upon the under surface were six lines of hieroglyphics,

and these give the name of Pet-maut-ioh-mes. (An impression from, and a drawing of, the Scarabæus I herewith transmit. See Pl. XXI. fig. 1.) Immediately beneath the scarabæus was a figure of a hawk (see fig. 2), with extended wings, emblematical of Re, or Phra, the Sun. This measured five inches across the wings, and four inches one-eighth from the head to the extremity of the tail. In the bird's talons are the disks, the emblems of the Sun. This representation was in soft lead, and was thin and quite flexible. A quantity of the metal in a state of oxydation was covering the whole of its surface.

Around the neck, close up to the head, was a necklace composed of nineteen pieces. These were of various kinds, and of different materials: a sceptre in green porcelain, another in blue, an emblem of the soul in blue porcelain, another in a dark-coloured material, and a sacred eye of the same kind; an emblem of stability in green porcelain; two tablets, one of Thoth, the Egyptian Mercury, in basalt, the other of Anubis, the jackal-headed divinity, in jasper; a vase, a small scarabæus in dark-blue porcelain, a blue glass bead, a geometrical form in basalt, four pendants in lapis lazuli and other substances, and an emblem of the soul, another of the sacred eye, and one of the serpent Uræus with the disk in mother of pearl. These were all strung together by thread, and passed round the neck, at the back part of which it was secured by a thick bundle of threads tied in a knot. Beneath the necklace was a bandage forming a kind of cravat, having at its extremity a profusion of fringe, and fastened by a knot. Upon the removal of this the throat was found to have been divided across, and in the space thus occasioned a quantity of earthy matter was found. The face was now examined, and it presented that of a male, having a short beard on the chin and upper lip, of a reddish brown colour, which was probably occasioned by the materials used in the embalming.

The place of the natural eyes was supplied by artificial ones of ivory and a black composition, well executed and admirably placed within the eyelids. The cheek of the left side was rather larger than the other, the reason of which was afterwards discovered. The features of the face were all perfect, and the expression good; no difficulty arose in the removal of the bandages; the nose was not at all disfigured, and the septum was perfect; but the nostrils, as well as the hollow places within

the ears, were filled up with earthy matter like to that which was found in the throat.

The hinder part of the skull having been removed, to observe the method that had been adopted with regard to the extraction of the brain, a variety presented itself, of which I know no instance on record, nor can I hear from any of my friends who have visited Egypt, or are familiar with these subjects, of any thing like the mode which had been employed in this individual embalment. The dura mater, or lining membrane, was perfect in all its processes, quite dry and semi-transparent, and it was necessary to cut through this before the contents of the head could be examined, which were found to consist of earthy matter having a few portions of linen cloth holding some spicy substance.[a] The brain had been entirely removed; but not in the usual way, for the ethmoid bone was perfect, and for a long time I was not able to observe any opening through which it had been extracted, and the earthy matter introduced. By a close examination of the incision in the throat, however, I found that some cutting instrument must have been carried up along the anterior surfaces of the bodies of the cervical vertebræ, and thence carried through what anatomists call the *foramen lacerum in basi cranii* on the left side of the head, by which operation the foramen had been somewhat enlarged, and through which this part of the process of embalming appears in this case, unlike to all others I have seen or read of, to have been effected. The difficulty in passing the earthy matter had occasioned the apparent swelling of the left cheek; the larynx and bone of the tongue had been pushed towards the right side.

The body was now the subject of examination; it was easily brought into view, the rollers coming away with the greatest facility. The incision in the left flank, four inches in length, had been practised agreeably to the account of Herodotus and other writers, and over this incision was placed a square portion

[a] Upon analysis of this substance 100 parts were found to consist of:

Ligneous dust, containing a little aromatic extractive matter, soluble in water	42
Carbonate of lime, with some alumina, and oxide of iron	43
Silica	15
	100

of lead four inches in length and three inches and one-eighth in breadth, and impressed upon it was a representation of the sacred eye. This being removed, the body was found to be filled with the dust of woods having an aromatic odour, and the viscera were folded up in four several portions, in each of which the representation of a deity four inches and one-eighth in length, and one inch and one-eighth in breadth, was contained. These were made of earth, and covered with wax, similar to some I have in my possession, which were taken from a Greek Mummy, and said by Signor Passalacqua to be peculiar to the embalming of that period. I had, previously to this examination, ventured to suggest that the deities represented upon the four Canopic vases frequently discovered alongside the Mummies, and reported to contain the viscera, would be found to be specially appropriated to particular parts. Neither Herodotus nor Diodorus Siculus give any information as to what is done with the viscera after their extraction from the body. Porphyry has handed down to us a prayer, said to have been uttered by the embalmers in the name of the deceased, entreating the divine powers to receive the soul into the region of the good, and casting into the river Nile the organs which he supposes may have offended the gods and done injury to the soul, by eating or drinking unworthily. This account receives something like confirmation from Plutarch; but it cannot be admitted to be even probable, for it is inconsistent with all that has been observed in the preparation of the Mummies, in which the chief object of the Egyptians appears uniformly to have been to preserve every part of the body, and in as entire a state as possible, upon the success of which we may presume the likelihood of its being re occupied by its former spirit, or soul, would be promoted. We have so little precise information as to the Mummies furnished with Canopic vases, and the latter have ever been so much sought after and so eagerly removed, that it is impossible to say whether they contained the embalmed viscera of the body, by the side of which they have been placed, or not; they have often been found to hold the viscera, and there is therefore reasonable grounds for presuming that to be the case. I have in some instances found the viscera embalmed and placed among the bandages; it was the case in the Mummy of Kannop, at University College. They were within the body in the greater number of Mummies I have unrolled, and always in four portions. This would seem to correspond with the arrangement of the four Ca-

nopic vases, and it is remarkable that in the Jersey Mummy each of the four portions had inclosed within it one of the deities represented on these vases. They are the genii of the Amenti, or Amunti, which in Coptic exactly corresponds with Hades in Greek. It signifies both the *receiver* and *giver*. Mr. Wilkinson, therefore, says it was a temporary abode, and it will be remarked that this agrees with the idea of the Egyptians returning again to the earth, after a stated period. They may be arranged thus:

1. Kebhnsnof or Netsonof, with the hawk's head.
2. Smof, or Smautf, with the jackal's head.
3. Hapée, with the head of the cynocephalus.
4. Amset, with the human head. (See fig. 3, Pl. XXI.)

The portion of bandage in which Kebhnsnof [b] was found contained the liver and gall bladder; that with Smof, the lungs and heart; that with Hapée held the small intestines; and that with Amset the stomach and large intestines. The kidneys, with their ureters entire, were loose among the wood dust, and had no bandage whatever. The Egyptians divided the human body into thirty-six parts, each of which they believed to be under the particular government of one of the decans or aërial demons, who presided over the triple divisions of the twelve signs; and Origen says, that when any part of the body was diseased, a cure was obtained by invoking the demon to whose province it belonged. A kind of theological anatomy has thus been made out by the late M. Champollion from the Great Funereal Ritual, or Book of the Manifestations. This is expressed on various Mummy cases in hieroglyphical characters; and may we not in this trace the first attempt to assign the different parts of the human body to the several planets, which has been continued down to the present day in the favoured and favourite astrological almanack of "Francis Moore, Physician"? [c]

[b] Snof signifies "blood."

[c] Mr. Birch, of the British Museum, whose attainments in hieroglyphical literature are by no means inconsiderable, and whose zeal in the research is correspondent to his ability, has kindly shown me an ancient sycamore case, shaped in the human form, upon which several of the parts of the body are appropriated to particular deities:—these in a great measure accord with what has been drawn by Champollion from the Papyrus MSS. The subject is deserving of further investigation.

To return to the Mummy: The limbs were separately bandaged; but the rollers were not applied to each finger or toe separately, the whole of the hand or foot was inclosed within the bandage. The nails were altogether perfect, long, and of a filberd shape. They were stained of a dark colour. The whole body was greatly emaciated, and the lungs carried evidences of a tuberculated condition, so that it is extremely probable the individual died of phthisis. From the appearance of the diplöe of the skull, the teeth, &c. it would appear to be a person of about the middle period of life.

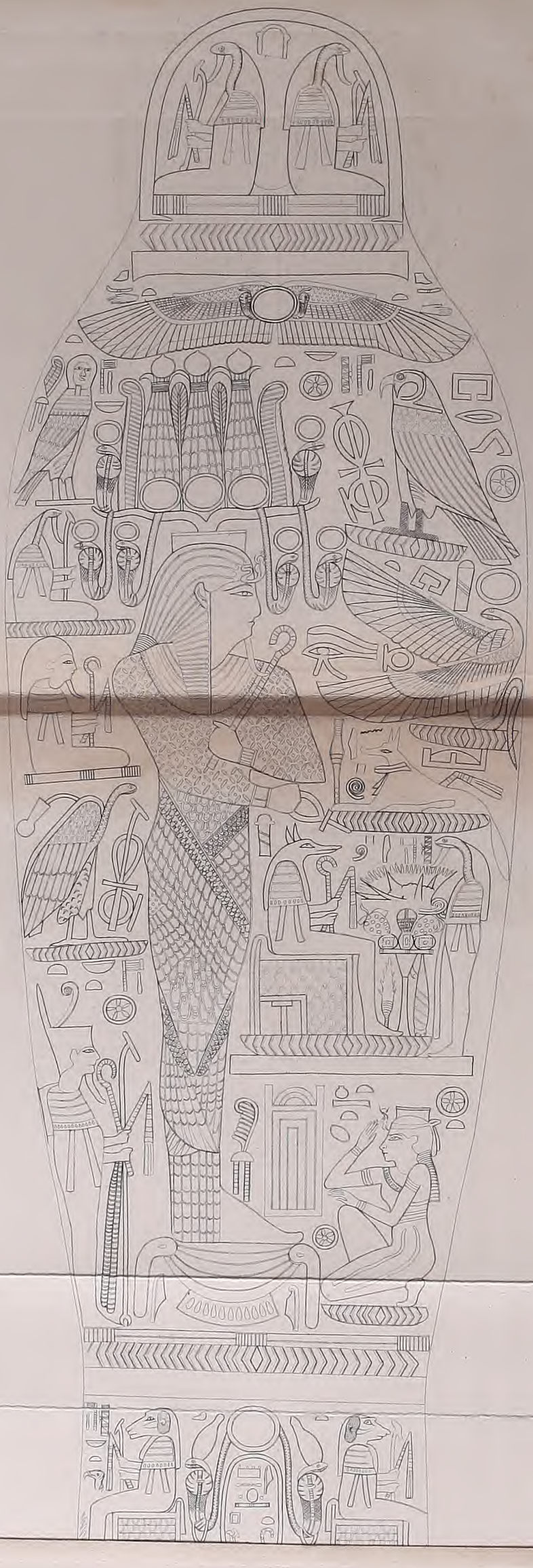
The erasure of the hieroglyphics composing the name of the individual upon the cases was performed at a time when that language was generally understood—it must have been done by the Egyptians. The priests, there is little reason to question, made a traffic of the tombs. Mr. Wilkinson found the tomb of Ramesses VII. had undergone many changes; the stucco, on which its present representations are figured, is placed over sculptures of a much earlier period, and he has suggested the probability that, when a family became extinct, so that no one remained to pay the customary claims for the liturgies and other services by which the revenue of the priests was maintained, the tomb was re-sold to another occupant to indemnify them; and this exchange does not appear to have been confined to the walls of the tomb, but extended even to the sarcophagi and wooden coffins contained within them, for the name of the first inmate has been found to be obliterated, and a second substituted in its place. The names on the walls are constantly found to be erased, and the spaces for names often left in a blank condition, the sale of the building not having been yet effected. I thought I could observe in one part of the outer case of the Jersey Mummy something like an attempt to figure some hieroglyphical letters over the place where the name was formerly introduced; the hieroglyphics were of a different character, they were written in plain red upon a white ground, whilst the original in the same line of inscription had colours invariably intermixed with them. The new hieroglyphics were, however, not sufficiently distinct to be decyphered. It appears, therefore, that some circumstances, of the nature of which, at this distant period, it is difficult to offer any probable conjecture, had occurred to occasion the obliteration of the name of a priestess of great rank in the early times of Amunoph III. and placed within her case or coffin, is the Mummy of PET-MAUT-IOH-MES, "man, deceased," as the hiero-

glyphics on the scarabæus taken from his breast demonstrates. The period at which this exchange took place it is not easy to determine; but, judging from the mode of embalment, I should be very much disposed to place it in the Greek period, probably in the time of the Ptolemies, for (excepting the process adopted in the extraction of the brain, and the substitution of earthy matter within the skull, which I observed before, and of which there is no record whatever to be found,) the mode of its embalment corresponds to those in which the names have been decidedly of a Greek character, and upon the cases of which various circumstances would seem to connect the Mummy with that people.

FURTHER EXPLANATION OF PLATE XIX.

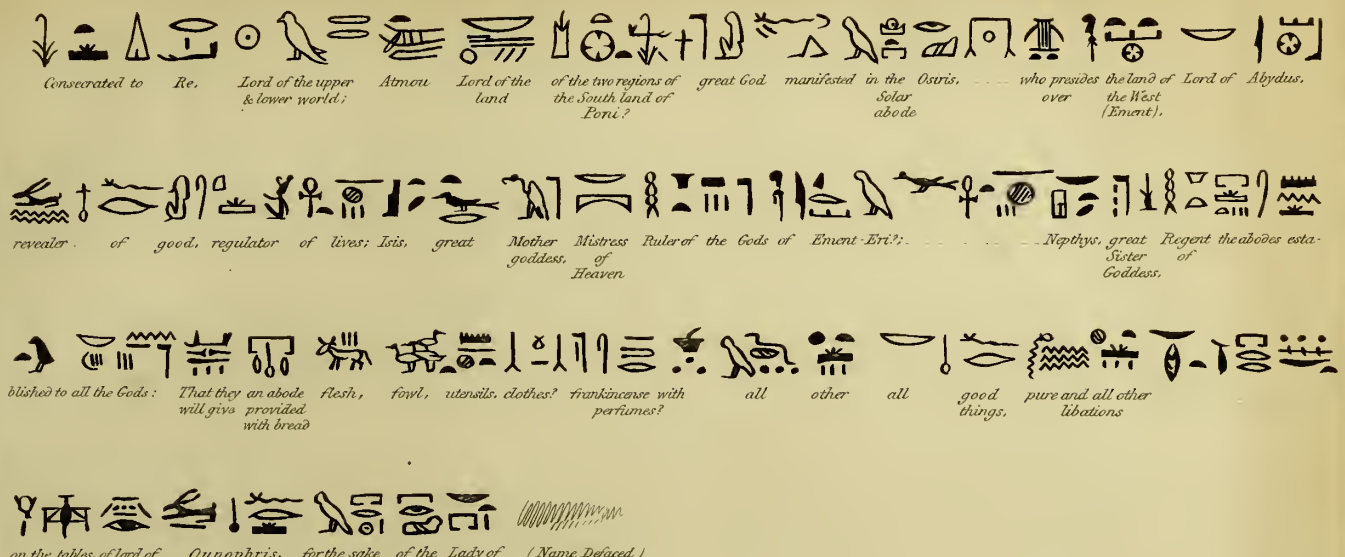
This Plate represents the painting at the bottom of the inner coffin: at the upper part are two figures of the snake-headed god, the guardian of the Gates of Amenti. Beneath these a figure typical of the heavens, followed by the winged snake and disk denoting Hor-Hat, or Agathodæmon. Succeeding these, above and on the sides of the large centre figure, are, on the right, a winged animal with a human face, which is not represented in profile, as ordinarily occurs, and around this figure hieroglyphics, the purport of which is, "The great God, Lord of the West;" on the opposite side the hawk, as Horus. On the right, beneath the winged animal with the human face, is another snake-headed god, and opposite to it a different kind of snake-headed deity, furnished with large wings, having a disk over its head, and representing probably Eilethya or Lucina. At the right shoulder of the large figure is a deity having emblems of Osiris, and beneath this is an unusual representation of a vulture furnished with an asp's head, being one of the deities of Amenti. Opposite to these figures are representations of Anubis as a jackal, and Anubis seated holding Osirian emblems, and before him stands the snake-headed deity beside a table furnished with offerings. At the lower part of the large figure, on the left, is a deity of Amenti, with a helmet of Lower Egypt, and holding Osirian emblems; and at the feet of the figure, in a kneeling position, is placed the deity Netpe. The large figure in the centre appears to be the representation of a king deified, or under the form of Osiris. It is furnished with a royal head-dress, and has the beard of a deity pointed and turned up at the extremity; not square at the end, as is the case in the beards of sovereigns. This seems to be the King Amunoph under the form and figure of Osiris. Beneath the pedestal on which he stands, and in what may be called the third compartment of the picture, is a cartouche, bearing in hieroglyphics the name of Amunoph; and on each side of this is a figure of Hapee, one of the four genii of the Amenti. The lower division of the representation gives Netpe, the mother of the gods, on the right, and Nephthys, the sister goddess, on the left; each furnished with tables of offerings of fruits, cakes, and wine.

J. B. Nichols and Son, 25, Parliament-street.



Drawn by A. Scott, at Designer of Government Schools.

I.



Consecrated to Re, Lord of the upper & lower world; Atmou Lord of the land of the two regions of the South land of Peni? great God manifested in the Solar abode Osiris, ... who presides over the land of the West (Ement), Lord of Abydus, revealer of good, regulator of lives; Isis, great Mother goddess, Mistress of Heaven Ruler of the Gods of Ement-Eri?; . . . . . Nepthys, great Sister Goddess, Regent of the abodes established to all the Gods: That they will give an abode provided with bread flesh, fowl, utensils, clothes? frankincense with perfumes? all other all good things, pure and all other libations on the tables, of lord of the world Ounophris, for the sake of the Osirian Lady of the House (Name Defaced.)

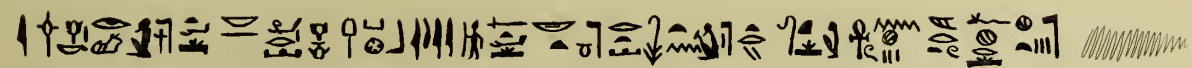
II.

That they will give abundance of bread, abundance of cordials, abundance of flesh (Oxen) abundance of fowls, (geese) abundance of all other good things, pure, with all other . . . . . with offering (defaced)

III.

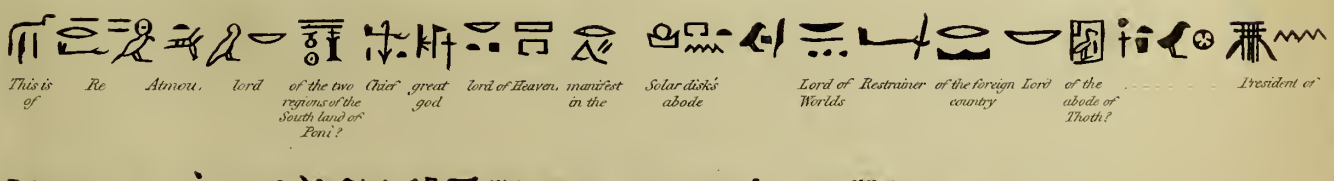
Oh thou my defender Osiris, great God, Lord of To-Eri? President of Abydus, investigator? of the heaven, lord of Neutchiu, King of the Gods (defaced)

IV.

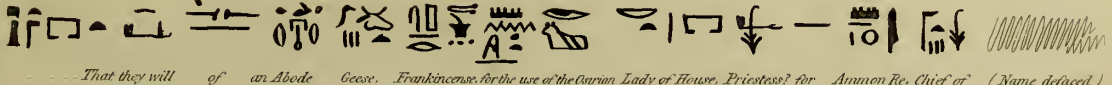


Oh thou my defender Osiris, great God, . Lord of To-Eri? President of Abydus, investigator? of the heaven, lord of Neutchiu, King of the Gods, regulator of the living . . before the other gods (defaced)

V.



This is of Re Atmou, lord of the two regions of the South land of Peni? Chief great god lord of Heaven, manifest in the Solar disk's abode Lord of Worlds Restrainer of the foreign country Lord of the abode of Thoth? . . . . . President of



. . . That they will give offerings of an Abode provided with Cakes Geese. Oxen. Frankincense, for the use of the Osirian Lady of House, Priestess? for Ammon Re, Chief of the Gods (Name defaced)

J. Basire sculp.

Lines of Hieroglyphics on the Cases of the Mummy of Pet-maut-iohmes.

Emblem of Phra, & the Scarabæus, found upon the Breast of the Mummy of Pet-maut-iohmes.

Fig. 2.

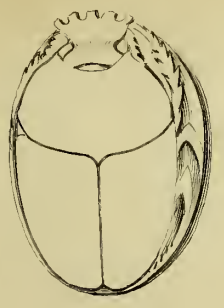


Fig. 1.

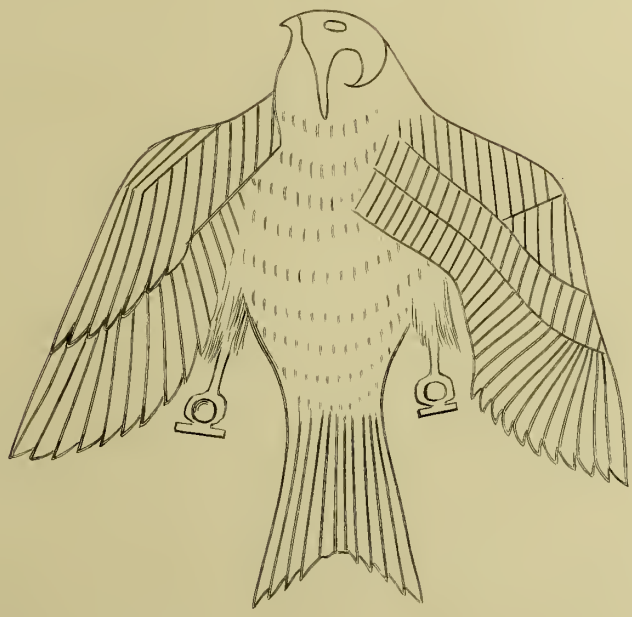
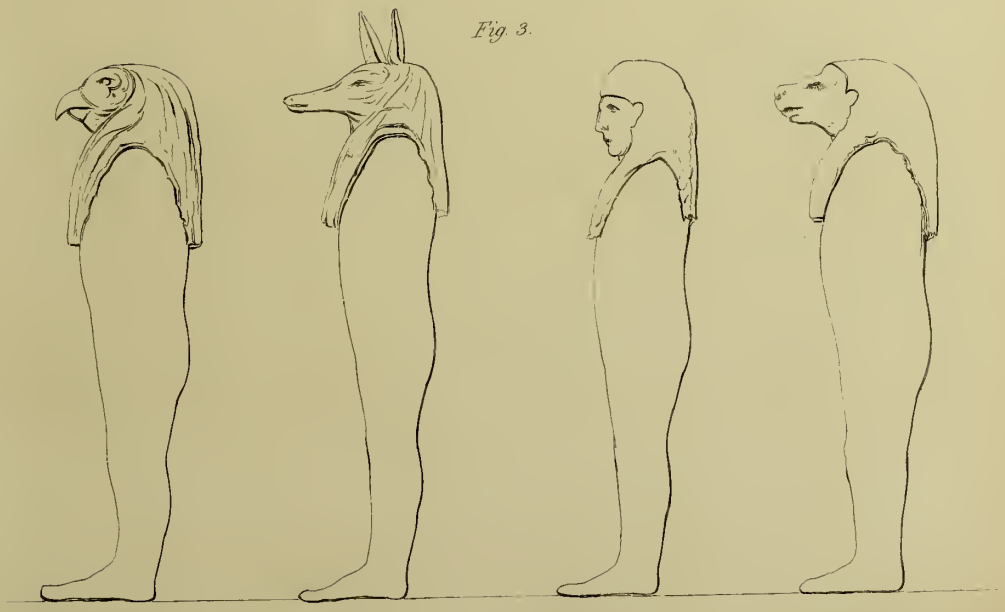


Fig. 3.



Kebhnsnof. Smof. Amset. Hapée.

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J. Basire